The Christian Socialist

The Golden Rule Against the Rule of Gold

Vol. VIII. No. 30. CHICAGO, ILLINOIS, THURSDAY, JULY 27 One Dollar Per Year

ASTOR, LENOX AND
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New York Public Li
476 5th ave

The Rich Man and the Beggar or the Kingdom of God and Wealth

By Rev. Wm. A. Ward, General Secretary of the Christian Socialist Fellowship

The coming of the Kingdom of God on earth must affect, along with other things, the acquiring, possessing and use of wealth. Christ's conception of the Kingdom in its earthly manifestation was AN IDEAL SOCIETY COMPOSED OF IDEAL PEOPLE LIVING IDEAL LIVES. The conversion of individuals and the doing of God's will by all men in all things, thus creating righteous individuals and a RIGHTEOUS SOCIAL STATE—this was to be the manner of its coming. We can not understand Christ's ideal and our duty as children of the kingdom unless we understand his views of the making of money and the teachings which He gave to those who possess wealth.

Jesus spoke plainly on the subject. He was indifferent neither to the rich nor to the poor. Unlike many preachers of today, He did not hesitate to speak plainly of wealth and the acquiring and use of it, or to teach the rich, even instructing them in a personal way concerning the disposition of their possessions. And we know that he loved the poor and denounced those who oppressed them.

It is strange that many church members today do not want the preacher to touch these subjects, though Christ spoke frequently of them. A preacher can not stand before the average congregation of today and repeat the teachings of Jesus word for word, explaining their application to men and things of the present, without being severely criticised by some who call themselves Christians, and often pressure is brought to bear which compels him either to desist or to resign his position. They will tell him to "preach the gospel and let worldly affairs alone," thus betraying either their ignorance of that gospel or their insincerity.

The modern church has not taught as Jesus did concerning wealth. It has either avoided the subject or modified and altered his teaching to make it fit the ideas and practices of a Mammon-worshipping generation. It has taken his utterances for texts and has changed their meaning to suit those who are not in accord with their original content. The problem of interpretation has been to interpret the teachings of the Bible so that they will not condemn certain individuals, classes, and institutions, a construction that will not contradict their selfish principles or prohibit the gratification of their ambitions and desires. More meaning has been read into the Bible than has been read out of it. The effort has been to get Christ to accept men, not men to accept Christ, and to justify things as they are, not to judge them. Men have demanded a made-to-order religion or they would have none of it, and they have gotten what they demanded. In order to get men into the church, the church has done its best to make Christianity unobjectionable and it is no wonder that after they are placed on the subscription list they do not manifest the spirit of Christ or exemplify His principles in character and conduct. This method has failed signally to produce Christians.

It is time for us to go back to the radical method of Jesus; to try to make Christians rather than church members; to endeavor to produce the most perfect type of Christians rather than the largest number; to tell men plainly before they enter the church what it means to accept Christ—all that it involves, telling them to "first sit down and count the cost," and that if a man would follow Him he must deny himself, take up his cross daily and follow Him, and that he who loves any one or anything more than Him can not be His disciples. Otherwise we shall make church members but not Christians.

The need is for men who will preach the whole truth, and whom all the terrors of the scorn of the wicked, the ostracism of the proud, the persecution of the bigoted, the hatred of the hypocritical, the threats of the covetous and greedy can not intimidate into a policy of ignominious silence.

Dives and Lazarus

Let us study the parable of Dives and Lazarus, the rich man and the beggar. Why did Jesus tell this story, what lesson did he aim to teach?

It has usually been used to prove that there is a hell—something that churchmen have always been very anxious to prove. But Jesus was not speaking on that subject as the context shows. Jesus did not teach much about hell, anyway. What would be the use? He undoubtedly knew that fear of hell would not be a good motive to lead men into the Kingdom, and that if they should be actuated by fear, they might come into the church, but would not be converted. He sometimes referred to hell when teaching upon another subject, but He seemed to take it for granted that they believed in some kind of future retribution and did not try to explain it.

The subject of His teaching, as the fourteenth verse which introduces the incident and the logic of the story itself indicate, was covetousness and profligacy. Jesus was speaking to the Pharisees and it was their greed and selfish luxury that caused Him to teach this lesson. He presented a selfish, covetous, sensual man as an example of what not to be. And He was not teaching an individual, but a class.

The parable represents two classes; the covetous, profligate rich and the helpless, hapless poor. The lesson applied to a class and treated a social question. The condemnation of the indifferent, greedy, pleasure-loving rich is too plain to be intelligently denied.

Moreover, the connection between riches and pauperism, and the responsibility of the one for the existence of the other is unmistakably implied. Why did He introduce the character of Lazarus into the story? He could have followed the path of Dives from his palace to hell without mentioning Lazarus at all. Why did He place Lazarus at the rich man's door, and why in the denouement of the story did He reveal the beggar in heaven and the rich man in hell? All this is very significant. He did not teach that Lazarus went to heaven because he was poor, but that he was not responsible for his condition is taken for granted; nor did He teach that Dives went to hell simply because he possessed wealth, but because he was covetous and profligate and his greed and profligacy were responsible for the pauperism of Lazarus.

Covetousness and Vanity

The insight of the Master was perfect. He understood that as covetous men, not satisfied with their just share of the wealth of the world, by cunning, treachery and trickery took advantage in every possible way of their fellows, less shrewd, less greedy, or less unscrupulous than they, necessarily others must be deprived. He therefore placed the responsibility where it rightfully belonged, upon the oppressors, and exonerated the poor for a condition which was forced upon them.

The modern Dives possesses millions, and fares sumptuously every day. His palace costs $1,000,000. He has a cottage by the sea, or a summer home that costs $500,000. His establishments are maintained at a cost of from $100,000 to $500,000 a year. He and his family spend in a year anywhere from $100,000 to $1,000,000. He owns a yacht costing $50,000, and automobiles costing $15,000. His wife spends $125,000 for dresses and dressmakers. His banquets costs some times from $10,000 to $50,000 for a single spread, and his wine bill is probably $5,000 a year. He gives his boy for spending money for a year more than the laboring man spends in a lifetime. He smokes nothing but twenty-five-cent or even $1.00 cigars, drinks nothing but the finest old, imported wines, and he has the audacity to say that the workers are poor because they spend their money for beer and tobacco. He goes to the theatre and occupies a box and after it is over has a little after-theatre lunch at a fashionable cafe which costs more than it costs to feed a working man's family for a month. He can out-Dives Dives a thousand times.

Meanwhile, that he may live thus, men must work in his mines, factories and mills for a beggarly wage that is not sufficient to keep the gaunt beast of want from the door. These men by honest toil produce this wealth, but this man gets it and spends it in sumptuous and extravagant living.

The Dives class: In 1907 there were 85,000,000 people in the United States. The wealth of the country was $106,000,000,000—enough for all; but by business methods, financial schemes and the manipulations which Dives understands so well and Lazarus is so ignorant of, one-tenth of the 85 million people got possession of 90 per cent of the wealth. In this process somebody had to be made poor. One group of rich men called the Standard Oil Group possesses one-tenth of this wealth. One man alone, J. D. Rockefeller, possesses one-fortieth of it.

According to the latest estimates, about 50 per cent of the people possess no wealth at all. 18,000,000 wage earners and 6,000,000 farmers, represent nine-tenths of the population. The small merchant class and the professional class represent nine-tenths of the remaining one-tenth. All these possess little or no wealth. The remaining one-tenth of one-tenth (or one per cent of the whole) possess the bulk of the entire wealth of the nation.

Lazarus Is Legion

The modern Lazarus is legion, and he seems to know nothing better to do than to lie among the dogs with his sores and beg for crumbs from the rich man's hand. Yet we should not condemn him any more than Jesus did. He is more a victim than an offender. When the good Samaritan found a man who had been robbed and left helpless, he did not condemn him, he helped him. The lesson is obvious. While one-tenth of the people possess millions and accumulate more millions every year, ten million are existing in a state of extreme poverty, seven million walk the streets begging for work which is refused them, and four million destitute paupers are kept alive by degrading charity. While one man possesses $300,000,000, over fifty million possess nothing at all. Millions of honest laborers work for less than $300 a year, though labor leaders, charity secretaries and government officials agree that it is impossible for an average family to secure the bare physical necessities of life for less than about $600. Millions of the little children of the poor toil for a few pennies a day to their injury physically, mentally and morally. Millions of the mothers of the poor slave for a mere pittance while their children get along as best they can. The slums of the cities are sunk in indescribable degradation. The heart-sickening story of the tenements with their hunger, suffering, wretchedness and despair no human story teller has gift enough to tell.

But the 4,000,000 paupers are the real Lazarus. They are helpless, hapless, and they were forced into their wretched condition by causes outside of themselves. [illegible] customary to condemn these for their dependence, and their physical, mental and moral sores. I know most of them are NOW willingly dependent, that they no longer struggle and have ceased to care; but HOW DID THEY COME TO BE WHAT THEY ARE? Again all who have investigated agree. They state that these were first forced into a state of body-breaking, character-destroying, heart-crushing poverty, and from that, when hope at last forsook them, it was but a step to pauperism, and such an easy step to take. This needs no proof to one who knows these unfortunates and something of their pasts. They were once merchants, lawyers, doctors, mechanics and laboringmen—most of them. They have been beaten in the game, and failed in a cruel and immoral struggle for existence, and they have quit trying—that is all.

The Pity of It

When I think of the injustice lying between these two extremes, when I think of the greed, selfishness and inhumanity with luxury, voluptuousness and aristocratic vice on one side, and the unending toil, rigid economy and unrelenting poverty with anxiety, deprivation, suffering and finally recklessness and despair on the other, I do not wonder at the sternness of Jesus' rebuke for the one nor the depth of His pity for the other; nor that earnest men in our day, men filled with the spirit of Christ, with great minds and tender hearts, condemn with equal severity. I can understand John Ruskin who said, "Luxury at present can only be enjoyed by the ignorant; the cruelest man living could not sit at his feast unless he sat blind-folded." I know why Robert Hunter, who knows the poor so well, wrote, "Some people find it difficult to understand how the savage tribes can leave their aged to die of starvation, but it is said, the savage is utterly unable to understand the cruelty of those civilized persons who live in luxury while their negihbors die in want." I know why Karl Marx uttered that ringing cry, "Workers of the world, unite. You have nothing to lose but your chains. You have a world to gain."

What Jesus Taught

In such a situation what should Christians believe, teach and do? Jesus spoke so frequently on the subject that there ought to be no doubt, if we study His teaching, trying to understand and not to evade it. He laid down three great principles which bear upon the subject:

1. Material wealth is not the true end of life, not a worthy object of endeavor. "The abundance of a man's life consisteth not in the things he possesseth." "Lay not up for yourselves treasures upon earth." He told of a man who was growing rich, who, when he had accumulated more than he needed, did not say, "I have enough, I will now live to do good," but instead, "I will pull down my barns and build greater, that I may hoard this increasing wealth and use it for myself." His motto was, "Take thine ease, eat, drink, and be merry." How like the rich man of today. One might almost think from reading this story that Jesus lived in New York City. But Jesus called this man who lived for wealth, pleasure and ease a "FOOL."

2. Wealth should be gotten justly or not at all. A man is not entitled to a penny that is acquired unjustly or unscrupulously. The. Christian will not make money in ways that are unfair or unmerciful to his fellowman. He will not under the name of business, which covers a multitude of sins, defraud or deprive his neighbor to increase his own wealth. How could he when he loves his neighbor as he does himself?

Zaccheus, coming to Jesus, said, "Behold, Lord, the half of my goods I give to the poor, and if I have defrauded any man, I restore him four-fold."

To the Pharisees he said, "Woe, unto you, hypocrites, for ye devour widows' houses and for pretense make long prayers; ye make clean the outside of the cup and platter, but within they are full of extortion and excess; ye pay tithe and have omitted the weightier matters of the law, judgment, mercy and faith; ye serpents, ye generation of vipers (usurers), how can ye escape the damnation of hell?"

3. Wealth should be used to do good.

A rich young ruler came to Jesus. He had kept the letter of the law from his youth up, but he had not come up to the true ideal in the accumulation and use of his wealth. To cure him of greed and to right the wrong that had been done in the amassing of his fortune, Jesus instructed him to "sell what thou hast and give to the poor." Jesus said, "He that forsaketh not all that he hath can not be my disciple." Because such teachings were hard sayings to the rich, he said, "How hardly shall a rich man enter the Kingdom of heaven."

Jesus taught that a man should live to serve, not to be served; to give, not to get. How beautiful are his various expressions of this principle. "Greater love hath no man than this, that a man lay down his life for his friends." "He that would be greatest among you, let him be the servant of all." "He that looseth his life shall find it." To the Christian all these teachings are summed up in the statement, "Seek ye first the Kingdom of God and His righteousness"—THE REIGN OF GOD ON EARTH AND RIGHTEOUSNESS AMONG MEN:

There are not a half dozen millionaires in the world today who are Christians, if there are any at all, who could be justified under these teachings of Christ.

How Men Get Rich

1. The Dives class make wealth and all that accompanies it the end of life. They worship Mammon, seek the Kingdom of God last or not at all, and their efforts are directed more to the evasion of the righteous laws of God and of the state rather than to obeying them. What care they for righteousness who profit by unrighteousness? The Devil took them up into a high mountain and showed them the kingdoms of this world with all their pride, pomp, riches and luxurious living, and they capitulated immediately. They have fallen down and worshipped him, loved him with all their mind and heart and strength, and their neighbor they have not loved as themselves. Their principles are: It is more blessed to get than to give—he who would be greatest, let him become the master of all—if you would not have men do you, do them—he that seeketh his life shall find it—the first shall be first and the devil take the hindmost—lay up for yourselves treasures upon earth—bear ye nobody's burdens—if you find a man fallen among thieves, let him alone or else help the thieves to strip him. All this may be summed up in the statement, seek first your own personal comfort, enjoyment and enrichment and don't worry about righteousness so long as you don't get caught.

2. They get their wealth unjustly and IT IS NOT THEIR'S under the higher moral law. It matters not that the present system and the imperfect laws of the state permit this; it is unjust all the same. The Christian will not defraud because an unChristian system and imperfect laws make it possible. "Except your righteousness exceed the righteousness of the scribes and Pharisees, ye can not be my disciples." The rich man often tells the young man to be honest, economical and industrious, for that is the way he made his money. But any one who knows anything about the histories of these great fortunes in the making, knows that these millions were not obtained that way. They were appropriated by business methods, tricks and schemes of high finance, by low wages and exorbitant profits, by stock gambling, overcapitalization and manipulating the market, by bribery, graft and the corruption of government, by the labor of women and little children, by adulteration, lying and cheating, by every conceivable and diabolical scheme to plunder the people. Given the number of people in this country and the amount of wealth produced, and it is simply impossible to amass such a fortune without defrauding and depriving thousands of honest, industrious people. They justify themselves by saying that this inequality is the result of their superior shrewdness and ability. But those who know the rich as a class know that this is not true, and IT WOULD NOT JUSTIFY THEM IF IT WERE. The real Christian uses any superior abilities which he may possess not to take advantage of and deprive others, but to help them. If I were shrewder than another business man, that fact would not give me a right to take his business away from him. It is true that some of these "captains" [illegible] the shrewdest men in America, but that only makes them the more guilty. In any case, it [illegible] merely their greater ability that gained their immense fortunes, but rather their cunning, their unscrupulous methods, and their criminal operations. Wall street is the Devil's counting room and the board of trade is an aristocratic gambling hell.

3. They have used their wealth selfishly and wickedly "to consume it upon their lusts." Not to make a better world and ennoble the users, but to buy yachts, palaces, jewels, thousand-dollar gowns, foreign titles, divorces, and everything that desires, fancies and the wildest whims can suggest. They have lavished it upon sumptuous feasts, silly fads, costly, aristocratic vices—upon all that makes a selfish, sordid, sensual life. But the bulk of it has been used to gain more.

Jesus told of a servant whom his lord, when he left for a far country, put in charge of his household, to give them meat in due season, and said, "Blessed is that servant whom his Lord when He comes shall find so doing. But if that servant shall say in his heart, My Lord delayeth his coming, and shall begin to smite HIS FELLOW-SERVANTS, and to eat and drink with the drunken, the lord of that servant shall come in a day when he looketh not for him and shall cut him asunder and appoint him his portion with the hypocrites." To whom does this apply? Again, "Not everyone that saith unto me, LORD, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father." "MANY WILL SEEK TO ENTER IN AND SHALL NOT BE ABLE." "When once the master of the house is risen up and hath shut to the door, and ye begin to stand without and to knock, saying, 'Lord, open unto us;' and he shall answer, 'I know ye not whence ye are.' Then shall ye say, 'We have eaten and drunk in thy presence in the church, and thou hast taught in our streets.' But he shall say, 'I tell you, I know ye not, depart from me, all ye WORKERS OF INIQUITY.'" "There are last that shall be first and first that shall be last." "Publicans and harlots shall enter the kingdom of God before you." These apply to the selfish, profligate rich. Jesus said, "When you give a supper; call not your rich neighbors, but the poor, the maimed, the lame and the blind." When did a rich man ever think of such a thing? They love the uppermost places, and they get them; they exalt themselves; they bind heavy burdens upon the backs of the workers that they will not themselves so much as touch with their little fingers; in a word, they practice everything that Jesus preached against and nothing that He commanded.

Dives represents the covetous, profligate, parasitic rich; Lazarus represents the oppressed, suffering poor. Who will say after studying this parable in the light of other teachings of Jesus that He did not treat social questions, or that Christianity has nothing to do with worldly matters, with politics, business and industry by means of which Lazarus is beggared and Dives damns his own soul?

What To Preach and To Do

What should Christians teach and do? Preach the whole, unvarnished truth without fear or favor and show no respect of persons. Do all that lies in their power to abolish wrong and establish right.

1. We should each accept the teachings of Jesus fully and practice his principles as far as we are able.

2. Give the temporary aid to those in distress that will relieve them while we are doing something to put an end to their wrongs. Their need is immediate, imperative. Apply the principles of "first aid to the injured."

3. Give permanent relief, stop the wrongs that cause distress. This means justice, not charity.

Revolution Necessary

Reforms must be accomplished in the political, social and economic world which will create a Christian system, a righteous social state free from the horrible conditions of extravagance, vice, poverty and pauperism which condemn the present order. Don't be afraid of reform, of reconstruction, of REVOLUTION, IF NEED BE. Progress has always been made that way and can never be made any other way. WHEN WE CEASE TO

MAKE CHANGES, WE CEASE TO PROGRESS. The world is not yet perfect. The law, the constitution, the form of government—nothing is too sacred to be improved or discarded if it is not perfect, or does not fit the conditions and needs of the time. The sooner we abolish the causes of these two extremes, the sooner we shall enjoy the blessin[illegible] the Kingdom come among men. Our duty is to establish the Kingdom, not merely to pray for it to come. This should be the business of our lives. The true Christian is not a visionary or a recluse, or a fanatic, or a theologian, or an ecclesiastic, or a sectarian. He is none of these, though all are found in the church. He is A MAN AMONG MEN, different from others only in that he is pure and righteous within and in all his actions, individual and collective—one who does not withdraw from worldly affairs, but as a Christian, practical and very much in earnest, plunges into the midst of them and struggles for God and the right and for his fellowman.

Let us be just, honest, merciful. To ignore this whole matter as some do is not MERCIFUL. To take more than we produce is not HONEST. To deprive the producer of a part of his product is ROBBERY. To stand by without protest and watch this done is not MANLY. To laud the one who commits the wrong and obsequiously wait upon him is CRAVEN.

To take advantage of others, less shrewd, or less able than we, by business methods, ownership of land, buildings and machines, or by the use of money is unChristian. To accuse the millions for a condition which the present system forces them into is unjust. To censure them for wanting the good things we already possess or are trying to secure is inconsistent. When the wealth of the nation is increasing at a marvelous rate, to endeavor by deceiving a credulous people, by the power of money, and by political chicanery to keep the toiling masses in poverty while the privileged few grab more and more of the wealth produced by the investment of the time and strength—of the very lives of men, women and children who feed, house and clothe the nation is as great an outrage as any that in the long past has been judged heinous at the bar of public conscience and punished by the horrors of war.

To perpetuate against the rights of the people a system that oppresses and crushes the many in order to pamper and indulge a few—that demoralizes all, turning men into beast of prey, who should be brothers—to preserve a system that is based upon and developes in men the basest instincts they are capable of while it smothers the best in them—to do this is to be an enemy to the race, an enemy to one's self, an enemy to God.

Establish Socialism

To oppose a system that is absolutely just, honest, merciful—that would enable every member of society to enjoy to the fullest possible measure the right to life, liberty, and happiness—that would deprive no one while it would enrich all—that would [illegible] a generation of people, noble, bea[illegible] and happy such as old earth has never borne—that would appeal to and cultivate all the finest instincts of the heart now struggling in vain to blossom in human lives—to do this is to prolong the curse and antagonize that mysterious, unresting, resistless force that moves in all things, working patiently, eternally on toward perfection—that inscrutable, infinitely wise, absolutely just, omnipotent something we call God. It does not pay. If these things be of God all the powers of earth can not prevent their ultimate triumph.

The whole economic system at present is built upon selfish principles and the baser instincts. It is unscientific, unjust, unChristian, inhuman. It is man-made, can be man-unmade, and should be man-remade. The Kingdom of God waits in its coming for a Christian people to construct a Christian economic system. How long must it wait?

The system which embodies the spirit of Christ which would practice His principles in its operation and make Christian righteousness possible on earth is called by political economists—THE CO-OPERATIVE COMMONWEALTH. The earthly realization of the Kingdom would be possible under that system; it is not possible under the present. The Co-Operative Commonwealth is the result of the application of principles which Christ taught to the affairs of this world. It is the economic expression of those principles, the reign of God in the economic world. It seems to me the Christians' duty is obvious.

The Short Story

AN UNCOMMON COUPLE

Story by R. M. Webster

Dick James and Nellie Thomas, two young and enthusiastic Christian Endeavorers, married each other, and, together, began to meet life's problems and to work them out.

They agreed to begin with: That they would live up to their ideals as far as they could, and would practice the unselfish life and actually love their neighbors as themselves.

Her father had given them a good house in town, in which they began their home-making, and his father had given them sixty acres in the country which brought in $300 a year above expenses. Dick was receiving, also, $75 a month as bank clerk. It would be hard to find a happier couple, whose outlook was more promising.

They were hardly settled when a neighbor, named Williams, suddenly died, leaving a wife and three children in a cottage that would be their own but for a $500 mortgage.

Speaking of this soon after the funeral, Nellie said to Dick: "Will she ever be able to pay that debt?"

"Not likely," replied he, "and that means—"

Nellie interrupted with "That means that we must pay it for her."

"Of course," said Dick, "since we are going to love our neighbors as ourselves, it is a clear must. There is no other way, because we know we can do it."

"Easy enough," she said, "for we can borrow from the bank and take our time to pay the bank from the farm income, or even from your wages—we can live on $50 a month, all right."

"Shall we give it to Mrs. Williams right out?" asked Dick.

"I'm perfectly willing," she answered, "and yet there may be a better way, better for her I mean."

"You mean she might lose it by borrowing on it again, and that we better keep the title to it and simply let her use it rent free?"

"Yes. And she might marry again and get a poor manager who would lose it for her. Let us secure the home to her, and own it ourselves, and encourage her to help as much as she can about the taxes and insurance, as she will surely wish to when she sees that we are unselfish in the matter and are planning only for her interests."

"All right, Lovey. You are the right stuff. You go right on now and fix up the business and I'll sign my name to anything you want."

Nellie forthwith began to carry out the plan and they soon attached to themselves one family at least as their fast friends.

At the next meeting of the bank directors it came out what the Jameses had done, and they voted to increase Dick's salary to $100.

Soon after these things Nellie learned of a Davis family, in the next block, who, the father having been hopelessly crippled, were in great need, owning no property and living in a miserable shack that barely sheltered them.

Mrs. James visited the Davises, and made up her mind there and then that they must be helped somehow, even if Dick had to sell the farm. But, while talking with Mrs. Davis, she learned of a Granger family still worse off, who were living in a cellar having only two little windows, ten inches high, just above the ground.

Before returning home she called on the Grangers and found that the husband, having ruined himself with drink, had taken himself off to parts unknown as the best thing he could do for his family.

At the Grangers, also, she met a Mrs. Grace, whose husband was in the penitentiary for forging, and who, with four children, being deprived of the husband's wages, were in the depths of poverty. Mrs. Grace had come in to see if she could in any way help Mrs. Granger, for she—Mrs. Grace—did get a few pennies each day which two of the older children earned by selling papers. Mrs. James said to herself, "Just think of it; what do we do compared with such kindness as this of Mrs. Grace?" She then asked Mrs. Grace if there were many in such hard conditions, and was so impressed with what she learned that she determined the farm should go.

On her way homeward she thought she would go out of her road a little way to call at a place of which Mrs. Grace had told her.

It was an old barn, facing a back alley, a barn that the owner had made worth $2 a month to such poor folks as could do no better. Here Nellie fo[illegible] a Mrs. Hopkins and two children. The place was neat and clean. The mother earned her living by washing and ironing, always doing good work and always having all she could do. The Mr. Hopkins had gone away years before with a handsomer woman, and had not been heard of since. Mrs. Hopkins hoped she would not hear. The children went to school, and Nellie saw that if this little family had a pleasant home of their own they might be very happy.

That night she told Dick all about these people, and said: "Since they are our neighbors, and we love our neighbors as ourselves, we must—" She paused, and Dick took up her thought and said: "We must sell the farm and build four cottages for these four families. Eh?"

"That's [illegible] Hubby, dear, and I am so glad we can."

Dick turned the business over to Nellie, and within the year they had four other families comfortably housed and facing life with new hope and courage.

Again the bank raised Dick's salary, saying: "We see that we can trust you as one who loves his fellow men, and we want you to be assistant cashier at $200 a month to begin with."

Then Nellie said: "What are we to do, Dick, with all this income? We can live on $50 a month."

"Shall I tell you," asked he, "what you are thinking?"

"You are such a mind reader, I suspect you can," she answered.

"Yes; when it's your mind, Lovey. You are thinking that we don't need so large a house as this, and that we can get enough for it to build several, so that some other families without decent homes may live more comfortably; and you are thinking that we can spare at least half my salary and build, every year, a new cottage for somebody."

"That's exactly it, Deary. You don't know how happy it makes me that we are so perfectly agreed. I think that is the reason we have everything we ask for. You remember the Lord said: "If any two of you shall agree on earth as touching anything they shall ask it shall be done for them."

One day when Nellie was out in the suburbs, where there was much vacant land, she saw, in a certain place, this statement: "This five acres for $3,000 cash."

* * *

To put much history into a few lines, they sold the house for $6,000. They bought the five acres. They took the bank president into their confidence and told him all their plans. He became deeply interested. He said: "You have shown me, not, indeed, how to make money, [illegible]hat is better, how to make to myself friends with this unrighteous Mammon; how, by means of money, to tie fast to myself a host of people who, when I fail, may receive me into everlasting habitations. I have a surplus, and I am going to help you to get homes for the homeless."

At the next meeting of the directors he laid the whole thing before them, and a number of them at once organized a society for building homes for the homeless. It was to be both a benevolent work and a business proposition. Their constitution, as at length adopted, provided that any one might be a member who would subscribe to $100 of the stock; that the society should be content with income equal to costs; that rents would be charged sufficient to insure the expenses, but that any family who needed a home and were unable for a time to pay anything should be generously dealt with, according to the discretion of the general manager, subject to the decision of the board of directors; that the society should be always working for, and looking toward, municipal ownership of homes for the people, and as soon as the city was ready to take them over the properties of the society should be given to the municipal council, and become the property of the whole people, to be managed with such wisdom as the servants of the people might possess, in the interests of all of them.

Dick James was elected president of the new society, and Nellie was chosen secretary and general manager, that being the position of greatest importance, and she having proved her ability as well as her good will.

That was ten years ago. What has taken place in the meantime? Nellie and her husband became so well known as people who actually do love their neighbors as themselves, in the most unselfish and genuine way, that their names became a guarantee for the rightness and wisdom of anything they undertook. Dick has been mayor of the city for five years. The city has adopted public ownership of all the public services, street cars, telephones, water, light, power supply, fuel supply, milk supply, baking, washing, newspaper, as well as hospitals, parks, baths, public halls for free musical and dramatic entertainments, and, in addition to all this, and much more, the city owns, in the newer parts of the town, several miles of the prettiest and most inviting streets, and all the houses thereon; and there is not a family in the city without a comfortable and sanitary home.

By reason of all this, the city employs more workers than all the other employers in the town put together, and there is never a man without a job. What the people pay for the public services, though not more than a quarter what they would have to pay for inferior services to private profit-making corporations, is abundant for all municipal expenses; and city taxes are now a thing of the past. Lately the city grows in population, as in everything else, faster than any other city in the country, and its object lessons are so plain that the world is rapidly learning them.

And the most contagious thing there is that practical love of the neighbor which the Jameses so plainly illustrated.

Time would fail to tell of all the generous, patriotic services, of all the delightful friendships, of the splendid development of art, musical and literary tastes, of the wonderful advance of the public schools, whose buildings are open every evening, warmed and lighted for all sorts of neighborhood gatherings, political, social and religious; of the absence of the old jail, of the entire abolition of degrading poverty and the destructions that belong to it, of the absence of crime, and the presence of freedom and peace.

Many of the wealthy people have been so fully convinced of the wisdom and happiness of loving their neighbors as themselves that they now take the greatest pleasure in plain living, and in devoting the bulk of their income, as did the Jameses, to the service of others.

There are little folks growing up in the home of the Jameses—and the tale of the grateful returns in all manner of friendly helpfulness by the Williams, the Grangers and the rest to make the Jameses the happiest of families, would fill a library. When the people are told that "this is just rushing toward Socialtism," they reply, "The faster the better."

Get after every anti-Socialist, especially every religious non-Socialist with the Replies to Hill. This magnificent 16-page paper can be had for 1c per copy in small bundles, $4.50 for 500 copies, $8 for 1,000. Get A BUNDLE NOW and let no preacher or layman escape.

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Address the Christian Socialist.

For Young Crusaders

Conducted by M. Kathryn Spiers, 901 W. Main St., Richmond, Va.

SPEAKER WANTED AT MOSELY'S JUNCTION, VA.

A comrade writes me that she would like to make an arrangement for a Christian Socialist speaker to attend the "church picnic" to be held near her home by one of the local churches, in September. She says: "They always have a big dinner and spend the day in visiting. Rarely have entertainment of any kind, yet the people like speaking, music and so forth. Now my idea is to get a speaker for that time. I thought the first thing to do was to find out if I could get one. I can't say for sure that they will have the picnic, or that they would like a speaker, but I think so. My son of nineteen and myself are the only Socialists here, but I have heard of three men who say they are going to vote for it, but don't think they understand it very well." She asks me if there is any one who could go from here in Richmond, and pay his own way—as a Christian Socialist missionary. I do not know of any, but print the suggestion for what it may be worth to our readers. Some one may see it who could forward the plan. Write to Mrs. Annie V. Waltman, Mosely's Junction, if so.

* * *

Well, Young Crusaders, did you get your Aunt Kathryn's picture on the Fourth? No? 'Spose you want to know why, don't you?

First, I had to send to Germany to get the sort of card I wanted at any price I could pay. It takes from sixty to ninety days to get them. Do any of you see the moral in that?

I had no idea that this country could not turn out anything as good and as cheap as any other, and in less time—but I found out. It is strange, but I am continually finding out things I never knew before! Then I found it was not practicable to have the photo of the red flag with our motto on it, after all—but I wanted that flag on the card, and I am going to have it. That is, I think so. I'm getting a little cautious about making positive statements, these days. So I can't say just when those cards will reach you, dear Crusader boys and girls, but just as soon as I can get them I shall mail one to every one who has written me. I had to buy a thousand to get any, so I am going to sell what I have left as long as they last at three for ten cents, or ten for a quarter, postpaid. You can tell after you get yours whether you want any more, and can order them when you write. Now, I want to hear from all of you as to the kind of Fourth you had, and what you did on that day to spread the gospel of the co-operative commonwealth—for I hope many of you did **something**. Write us about it.

More Letters

Glassboro, N. J., June 1st.

Dear Aunt: I am a little girl twelve years old. I have only one sister; her name is Mabel. I will send you our picture as we came from school. My father and mother are Socialists, and my sister and I, too. The Socialist papers which come to our home are the C. S., the Appeal ot Reason, the New York Call and the Social Democratic Herald. I like to read the Young Crusaders. Our home is the Socialist headquarters, as all the Socialist lecturers who come to town stay at our home. The Rev. W. A. Ward has been here twice and so has Howard H. Caldwell of Ohio. Daniel White of Massachusetts has been here once; W. B. Killingbeck has been here four times, and the state secretary of New Jersey and W. R. Gregory of Wisconsin, Geo. Goebel of New Jersey and other local speakers have all stayed here. We have Socialists all the time. I was the only child in our school who voted for Debs in our school election in 1908. My papa teaches Socialist lessons to his Sunday school class. I would like to receive your picture.

Your little comrade,
Edna Warner.

I wish I could print the picture of the sweet little home with the two little comrades on the porch and doggie on the walk, which Comrade Edna sent me—lucky little Socialists! And fortunate Glassboro, and fortunate lecturers to have such cozy headquarters to go to. If we carry California for Socialism I shall look for New Jersey to be the next state, surely—or the first eastern one, any way! The ground is surely being well sown.

Collinsville, Ill., June 3rd.

Dear Aunt Kathryn: This is my second letter to you. Florence Harris says in the June 1st C. S. that she thinks she is the first from Illinois, but I do not want to lose my picture. I wrote some time in February, I think, if not before. I would like to have some of the Young Crusaders write to me. We have some good Socialist books here, and read them, too. Among them is Kutter's "They Must, or God and the Social Democracy." We sent the C. S. to two ministers, a Methodist and a Baptist. Hoping that none deserving will be left without a picture, I am as ever,

A comrade Crusader,
Marion Beaver.

[illegible]es, dear, I have your name down under date of February 27th. I fear you do not read our column as carefully as you might—some of you—for I have said several times, I believe, that all would get a picture, unless I had over a hundred correspondents, and I do not think that I shall observe that limit, either, very closely. So write me, all of you.

Falling Waters, W. Va., June 7th.

Dear Aunt Kathryn: I have been reading the letters from the Young Crusaders, and thought I would write again. My brother has become a Scout and has sold many papers. The people in our section of the country say that Socialism does not correspond with the Bible. They know little about Socialism, and think it will bring ruin to the country. My thoughts are that Socialism could run the country as well as the present system has been doing. The growth of Socialism is so great that I think the day is not far distant when the Socialists can look with pride upon the country which they rule. The people work in the smoky factories from morning till night to fill the money drawers of others; is it any wonder that the Socialist party is growing so fast? The people see that something must be done, and the right thing has been found at last. We live in the extreme northwestern part of West Virginia. There are not many Socialists here, but what there are are red hot ones. My papa is a strong Socialist. He thinks the **Christian Socialist** is the best paper he has and says he would not part with it for anything.

Your Socialist friend,
Leo Kirshner.

We are being given very good issues these days, Leo, to show those people that they are mistaken in thinking that Socialism is opposed to the Bible. I hope you get some extra copies now and then to sell or give away, or at least, make the best use you can of yo[illegible]wn copy.

Susanville, C[illegible]une, 1911.

Dear Aunt Kathryn: I have just been reading the letters from other Socialist children in the **Christian Socialist**, and I thought I would write you too.

I am fourteen years old and expect to go to high school next year. Then I am going through the University at Eugene, Ore. I will take a literary course, I think.

Susanville is a small town and there is nothing to see or hear. We have only been here one year. We came from Portland, Ore. There is lots to see and hear there. Comrade Tom Lewis, the speaker for the Portland local, speaks every night (except Monday), and Sunday afternoon. Papa thinks there is no one like him. We heard Comrade William D. Haywood speak at Eugene, Ore. He is just simply grand, I think. I liked to hear him give facts about the conditions of the slums in New York and other large cities.

I worked hard when we were in Portland and I got enough subscriptions to the Appeal to Reason to get the "Arsenal of Facts." I did belong to the Socialist local here, but the local is about "played out," I guess. I also belong to the First Christian Church. There is only one church here; a little Methodist church. I go to it every Sunday. There are fourteen girls in our class. Comrade J. E. Snider spoke here the 11th and 12th of April. I was sick and couldn't go, but papa said he was fine. I guess he thought this the "greenest" place in the United States (and it is), for there was only a few out to hear him. Just the ones that belonged to the local. They won't read here, nor they won't listen. About a dozen Jews run the town.

We have two acres rented at present. I have a pig, fifteen hens, one rooster and forty-six little chickens. I also have a big garden—peas, onions, beans, radishes, turnips, cabbages, tomatoes, potatoes, corn, lettuce and beets. I have been planting corn all afternoon.

We had six feet of snow here this winter. It also snowed the 6th, 9th, 15th and 16th of May.

I painted a picture for the Bush & Lane Piano Company at Portland last year and won a handsome chest of silver. I make most all my own dresses and hats. I am making a wine-colored broadcloth suit now.

Have you promised all the children that write you one of your pictures? If you have, I would be very much pleased to have one.

Yours fraternally,
Lena M. Winkle.

This is a very nice letter from an ambitious and capable Young Crusader. I surely hope California will be carried for Socialism very soon, but don't despise "the day of small things," Comrade Lena! That dull little town may wake up, some day—perhaps you can help rouse it.

Aunt Kathryn.

Jesse R. Johnson recently had an interesting article in the Clay Center, Kan., Dispatch, showing why ministers and church people should advocate Socialism. It is an excellent plan to use local papers as much as possible for the Socialist message.

THE CHRISTIAN SOCIALIST
Issued Weekly

PUBLISHED BY
The Co-Operative Printing Company
Suites 511-512, No. 56 E. Randolph St., Chicago, Ill.
Office Phone, Central 4431.

Subscription Price - - - - One Dollar Per Year
Six months 50c. Three months 25c.

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◆

THE REPUBLIC

By John Brodine

A nation like a roaring sea,
With sailors tost upon its raging billows;
The sails are rent, the ship will not obey;
The mast is bent, as whirlwinds bend the willows—
And, underneath, the hungry dragons leap,
Awaiting their rich booty in the deep.

Prosser's Sunday School comments in this issue are great. See page 7.

YOUR LETTER OR MANUSCRIPT

A great many letters come to our office—hundreds of them—which it is impossible for us to answer on account of lack of editorial help. The time and strength of one man is utterly insufficient, with the multitude of things that must be done to get the paper out, for Mr. Carr to answer one in ten of the letters addressed to him.

The letters about subscriptions, books, cards, bundles, and all routine business matters are promptly attended to by clerks, who can not assume editorial responsibility to answer the communications addressed to the editor.

We hope, therefore, that the reader will be patient if his letter or manuscript has not received the attention it deserves.

Your letters are gratefully received. They cheer our hearts and often furnish excellent suggestions; and when they are not answered, please do not charge it to lack of appreciation on our part but to the impossibility of one writing to so many.

And always retain a copy of your manuscript, lest it be lost.

BECOME A STOCKHOLDER

We would like for every reader of the Christian Socialist to become a shareholder in the Co-Operative Printing Co., which publishes the paper, and become a part of the concern. This would enable you to be present at the annual meeting, either in person or by proxy, to vote on all matters there considered, including the election of Directors. To encourage you to do so, we offer to all stockholders the Christian Socialist and all books which we produce at 50 per cent discount. And for a limited time we will make the following offer:

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Total	$20
All for	$14

If you wish twenty regular (not special) six-month sub-cards in place of ten yearlies on this offer, all right.

The Christian Socialist, 56 E. Randolph St., Chicago.

TO KNOW AND TO SAVE

"See that no day passes in which you do not make yourself a somewhat better creature and in order to do that find out first what you are now. Do not think vaguely about it; take pen and paper, and write down as accurate a description of yourself as you can, with a date to it. If you dare not do so, find out why you dare not, and try to get strength of heart enough to look yourself fairly in the face, in mind as well as body."—Ruskin.

Self-improvement means self-movement plus right steering. You may move from any place wherever you may happen to be. But if you don't know where you are you can't know which way to steer to get where you want to be. This simple rule is as true of mind as it is of body.

IT MEANS WOE TO YOURSELF IF YOU DON'T KNOW YOURSELF. Self-confession retards transgression. Introduce yourself to yourself. **SELF-KNOWLEDGE IS SELF-POWER.** Self-knowledge is not self-conceit. Self-knowledge is a tower of strength. Self-conceit is a roaring farce, [illegible] bluff, an idiot's masquerade. You may "put it over" other folks. But you "put it over" yourself still more. You may "get away with it," but you can never get away from it. **CULTIVATE THE STUDENT SPIRIT WITH YOURSELF AS THE TEXT-BOOK.** You will respect the rest of the human family more, the more you learn about yourself.

But don't get discouraged. The worst is over when you KNOW it. Even if you find yourself bad, you've found your LOCATION. You can MOVE INTELLIGENTLY. Do you dare to look yourself in the face? If not, how do you dare to look other people in the face? If you're bluffing, you'll be called some day.

The student spirit learns the truth. But **IT IS THE MISSIONARY SPIRIT THAT SAVES MANKIND.** For thirty years Jesus was a student. And he was Jesus. For three years Jesus was a missionary. And he was the Christ. Know yourself. It is far well. But give yourself. It is far better for yourself and all the rest of us.

Humanity's great NEED is humanity. Humanity's great DEED is humanity. Humanity can express itself in only one way and that is by giving.

"IT IS MORE BLESSED TO GIVE THAN TO RECEIVE." You've read that somewhere. You doubted it. It is not only true, but it is an economic law of fact. Under all, less-than-perfect conditions it is proven so from your very ability to give. If you can give at all, no matter how little, you have been more fully blessed than the one who is forced to receive.

Paul called himself: "A debtor to the Gentiles." The Gentiles had never given him anything. In the ordinary sense he owed them nothing. But he had received a message of salvation, a treasure beyond value. The Gentiles needed it. HAVING BEEN MORE BLESSED THAN THEY, HE WAS A DEBTOR UNTO THEM UNTIL HIS MESSAGE WAS DELIVERED.

War calls on men to give themselves, and with a shout they tumble over each other to the recruiting office. Many of them pay: "The last sad debt of devotion." And we honor them, and call them heroes, and write histories, "In Memoriam." And why? Because they gave themselves. There is no other answer.

"PEACE HATH HER VICTORIES NO LESS RENOWNED THAN WAR." That is no idle dream. **BUT THE VICTORIES OF PEACE ARE NEVER WON SAVE BY THE SAME PROCESS AS THE VICTORIES OF WAR.** Men and women must give themselves. Many must sacrifice. Perhaps 'twill be an eye or hand. Possibly something dearer than either one.

SOCIALISM HAS A MESSAGE OF SALVATION. Socialism is a debtor to humanity until she has delivered it. Socialism has a victory, a victory of peace to win. And this victory calls for men and women to give themselves, to sacrifice where sacrifice is necessary, to forbear some luxury a little longer—perhaps altogether—for the good of all men.

THEREFORE IN THE WORK OF THE CHRISTIAN SOCIALIST WE DARE TO ASK YOUR FREE GIFTS TO THIS GIGANTIC CAUSE. SOCIALISM HAS NO OTHER ORGAN THAT REGULARLY REACHES CHRISTIAN HOMES AND HEARTS AND CHRISTIAN THOUGHT AS DOES THIS PAPER. ITS BURDENS HAVE BEEN VOLUNTARILY DOUBLED WITHOUT INCREASED COMPENSATION FOR ITS WORKERS BY THE WEEKLY EDITION. THESE ARTICLES ARE BEING WRITTEN BY A NEW WORKER, A DOWNTOWN BUSINESS MAN, WHO DONATES HIS TIME AND ENERGY OUT OF A VERY BUSY LIFE. NO ONE IN OUR OFFICE WILL BENEFIT BY YOUR GIFT. WE ARE NOT ASKING ANYTHING FOR OURSELVES. WE ASK FOR THE GREAT NEEDY HUMANITY THAT WE STRIVE TO SERVE. FOR OURSELVES NOT A SINGLE CENT, BUT FOR CHRISTIAN SOCIALISM ALL THAT YOU CAN SPARE THAT THIS MIGHTY CAUSE OF MODERN RIGHTEOUSNESS MAY BE TRUE TO ITSELF AND DO ITS UTMOST. KNOW AND GIVE TO SAVE.

THE CHRISTIAN SOCIALIST is bound to run. But if the people who believe that **SOCIALISM IS SALVATION** will subscribe a nickel a day for the one month of July we'll put this weekly edition on a permanent basis and increase it to a sixteen page paper with the added departments that will vastly increase its reaching power in the Christian world. **WILL YOU HELP AND HELP NOW?**

The Christian Socialist,
56 E. Randolph Street,
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......................July......, 1911.

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THE GENERAL SECRETARY IN TEXAS

The General Secretary of the Christian Socialist Fellowship began his work in Texas at Clarksville on the 1st of July. The meeting was held at the courthouse and a good-sized audience gathered. Some one started the report that the speech would be given in the public square and many waited on the square while the meeting was in progress at the courthouse. It was the first Socialist lecture given in Clarksville and it created great interest.

A storm which drove many people to their storm cellars made it impossible to hold a meeting the first night at Rowlett. But a good audience came on the second night and gave splendid attention. It was the first appearance of a Socialist speaker in this community.

Two lectures were given at the city hall on Sunday in Rockdale. There is a considerable number of Socialists in Rockdale and many in the surrounding country. Considering the local conditions, the audiences were good. The interest was great. The Socialists will probably carry the county at next election.

In these towns the town people are prejudiced against Socialism and most of them remain at a safe distance from the meetings. The country people are interested and constitute the larger part of the audience.

The Encampments

The encampments are a great institution. I have attended two thus far. People drive many miles to attend. At Blum, the first encampment, eight or ten stands did a thriving business selling refreshments, whips, fruit, etc. A merry-go-round, bucking broncho show, dance floor, ball game and medicine show furnished attractions for the people. Three speakers expounded the teachings of Socialism each day. The encampment lasted three days and from two to three thousand people were on the grounds each day.

The speakers were J. C. Thompson, of Texarkana; John A. Currie, of San Antonio, and the General Secretary of the Fellowship.

Comrade Thompson is an experienced campaigner and an able speaker. His work is effective and he knows how to mix with the people. Comrade Currie is a new man in the movement and does good work.

With the attractions going full blast during the speaking, many people prefer the frivolous amusements to the discussion of Socialism and only a small per cent gather to hear the speakers. One might think the amusements interfere with the educational work of the encampment. But many people are attracted by the carnival features who would stay at home if there were nothing offered but the lectures and many of these will sit down for an hour or two and listen to Socialism. Thus many are reached who would not be otherwise.

At some of the encampments, the amusements all stop during the speaking. This is a better plan, but the Blum encampment was a new one and it was thought best to allow the amusements to continue the first year.

The second encampment is now in progress at Ezell, a country point twelve miles from Hallettsville. This encampment is well attended. There is no amusement but a dance floor, which is used after the speaking at night. Two refreshment stands are run. Practically the entire crowd assembles under the arbor to hear the lectures. Many people are hearing Socialism for the first time.

The speakers, besides the General Secretary, are Tom Hickey and W. S. Nobles, both strong, experienced agitators. Both men gave very effective lectures yesterday.

Tom Hickey is a power on the platform. With the wit and inexhaustible good humor of the Irish and the ability of a born orator, he arouses his audience and entertains them, while he makes Socialism as clear and irresistible as any speaker that I have ever heard. I do not know any man that I would rather have to speak to the common people on this subject. Comrade Hickey is now editing The Rebel, a new paper published at Hallettsville.

The Texas Movement

The Texas movement differs somewhat from that of other states. It is largely a rural movement. The people in the town are hard to reach. I do not think the city people in Texas will be reached in large numbers until Socialism breaks into the churches. But the farmers are easily reached.

Texas is an agricultural state. About seventy per cent of the people live on farms. The vast majority are very poor. Eighty per cent are renters. These renters must give one-third of the corn and one-fourth of the cotton raised to the owner. Many have to give a cash rent of from $100.00 to $200.00 in addition to this. The pressure is becoming gradually greater. In some places they are now demanding one-half the crop.

The man who raises the crop would have only a mere living if he received the entire crop. When he must give part for the privilege of working, it reduces his family to real poverty. Most of the houses are shacks, the cheapest that can be built, with two or three rooms. There are no carpets on the floors, no nice furniture, pictures, books or pianos. They wear the very cheapest clothing and eat the cheapest food. Many do not realize their abject poverty, because they have always lived in Texas, have always been impoverished and have never been outside of the state where they could see how more prosperous people live. They are robbed of the product of their labor, have only the cheapest necessities and none of the comforts and conveniences that all ought to enjoy today.

They are in a po[illegible]ion and a condition to appreciate Socia[illegible]t is made plain and they do. The f[illegible] will carry the state for Social[illegible] good people, hard-working and gen[illegible]hearted. They deserve the best and under [illegible] they will receive it. In a large part of the [illegible] land has suffered under a drought for th[illegible] Many encampments have been given up [illegible]ccount of this. The situation will become desperate for the farmers in a few years more and if they are educated in Socialism, they are sure to carry the state by an overwhelming majority.

The party in Texas is growing and doing splendid propaganda work. The slogan in the Texas movement is "Decentralization and Democracy are synonymous." They have no state committee. The state secretary can not hold office longer than two years. The state office has no authority over county or city locals. No ambitious man or ring can get control of the party machinery, perpetuate a tenure of office and run the party.

Wm. A. Ward.

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FENCE DWELLERS

By Rev. James L. Smiley

Sitting on the fence is an innocent pastime for boys watching a baseball game, provided they have paid for their perch.

But the same position for soldiers in battle would be both dangerous and blameworthy. We can imagine a brigade charging across a field and then scaling a fence to reach the enemy, but the idea of remaining perched on that fence, hesitating, and thus offering themselves as targets to the foe, is unthinkable.

To-day, humanity is facing a common enemy; he is a monstrous tyrant, crippling, killing, enslaving millions of men, women and little children, and also destroying their homes. Like Dives in the parable, he feasts sumptuously every day, while Lazarus starves. Strongly intrenched, he is determined to defend his "vested rights" to the last ditch.

On the other side, hosts of valiant men are forming to do him battle; skirmishes and minor battles have already been fought, with varying success. But Mammon's citadel is still intact. He laughs defiance at this petty warfare. Only a grand general assault can overthrow him.

However, one big fence obstructs the battlefield and this is the tyrant's chief hope. The fence is named **"Irresolution."** "We don't know what to do!" is the strange cry of millions of presumably intelligent men.

In the very face of the foe, they waver, while duty's bugle is sounding "Forward, Charge!"

While Socialism is projecting a grand attack upon this intrenched Capitalism, these timid souls sit on this self-same fence. They would resent the stigma of cowardice, and yet what else can we (charitably) call their conduct? Seeing multitudes of children and helpless men and women literally consumed by this modern Moloch, they admit it is a horrible holocaust, and yet they remain on the fence.

The Socialist exhorts the hesitater to battle; he urges him to think, to reason, and to act accordingly. But petty self-interests distract the hesitater and claim his first attention. He will not risk one iota of self-safety, for the sake of humanity.

We respectfully urge these fence-dwellers to take a larger view and get a better perspective of life. Of course, under present conditions a poor man with a family must be discreet and not rashly sacrifice his all. But every one can do something bravely—whether quietly or conspicuously. No one is justified in fence-lodging. All true philanthropists will act resolutely, persistently, until Capitalism is buried in the grave with Feudalism, and man occupies the healthful and happy position for which God created him.

WE ARE BOUND TO WIN!

By L. J. Anderson

Dear Brother-Comrade Carr:—It is with acknowledgment of a "debt of love" to you and your colaborers, for your valiant fight for humanity in its struggle against corporate greed and graft that I write this. Especially, it seems to me, is your appeal to the **"word" of God** and to the Christian conscience of men, "timely." If the Christians—real "twice-born men"—become enlightened, there can be no doubt as to what they will do in this matter of socializing Christianity, or, if you had rather, of Christianizing Socialism.

Christian Socialism is "bound to win," because it is the Christianity of Christ and the early Christian church—the first three centuries. It is the realization of God's ideal for the children of men. From Genesis to Revelation we find that His great wish for all is expressed in the Lord's prayer when he says: **"Thy will be done on earth even as it is in heaven."**

That prayer is bound to be answered. Yes, answered with God's "Amen." God has said that the wolf and the lamb shall feed together. "They shall not hurt nor destroy." . . . "and they shall build houses and inhabit them and they shall plant vineyards and eat the fruit of them." When that time comes the "Lord's prayer" will be **realized.** But it is not for us to idly wait, but while we expect it to become a reality, we will do all we can, under our evil system, that the day may soon be ushered in.

The Thompson edition is excellent, as have been, so to say, every issue since I became a subscriber to your valuable paper. I have now also read nearly all of "Christianity and the Social Crisis," by Prof. Rauschenbusch, and consider it "par excellence" to place in the hands of the thinking man. Mrs. Anderson is also much interested in the "emancipation." We are bound to win, because equity, justice, righteousness and our eternal God points that way and "ever the right will come uppermost and ever will justice be done."

The International Sunday School Lessons for 1911

By Rev. Wm. A. Prosser, Pastor Hazelwood M. E. Church, Pittsburg, Pa.

LESSON FOR JULY 30

The Finding of the Book of the Law. 2 Chron. 34:14-33

Golden Text: Ps. 119:11. Thy word have I hid in my heart that I might not sin against Thee.

The Law Lost

Israel had lost the Law of their God, their Declaration of Independence and their National Constitution. The Law had come down from Moses, bore the stamp of Divine authority and was accounted great, but Israel had lost it. Nothing reveals the moral turpitude of Israel and the cause of its social ills as this. Yes, and nothing shows so clearly that nothing, absolutely nothing, not even the Law of God, God Himself, men, women and children, is worthy of thought, obedience or preservation **when it stands in the way of class government.**

The Law had not been stolen nor destroyed, nor mislaid, but simply lost. It had fallen into disuse or ill-repute and had been thrown by the hand of friend or foe into a chest, in the temple, and covered with rubbish. The nation had gone so far from God and His Law that it had no use for either and cared little for their whereabouts. The law had been out of sight for at least 70 years and out of mind for a longer period.

And the Law was lost IN THE TEMPLE and by "THE PEOPLE OF GOD." The Bible lost in the church and by the church! God's people do not know the Law of God nor where it is! **"My people perish for lack of knowledge."** How sad, but how true! Like Christ, the Law of God has come to the church and the church neither receives nor knows it. **The worst enemies of the Book are not the Philistines, but the Israelites; not a blatant atheistic world, but an infidel church.** The Book, when lost, is always lost by its supposed friends and in the precincts of the church.

If this were the first and last time in the history of the world when the Law of God was really lost we could find consolation. But it is not. It has been lost again and again. It was lost by the church in the time of Christ. When Christ came preaching, teaching and fulfilling the Law the church was so ignorant of it and so dead to it that they did not recognize it. They actually persecuted and killed him for preaching and teaching and fulfilling the Law of God, **the very law they professed to believe and practice.** They had buried, lost, made of no effect the law of God by the rubbish of their nonsense.

It was lost during the Middle Ages. For a thousand years, from Constantine the Great to Luther, it was a dead letter to the world. Roman Catholicism, under the incentive of universal supremacy, had buried the good old Book under the rubbish of a foreign tongue, papal prohibitions, indulgences and the dust of archives. It was a lost Book when the intrepid Luther found it chained to the walls of the Augustinian convent.

It is lost now. Protestantism is no less guilty than Catholicism of burying the Book. Theoretically Protestantism believes in an open and free use of the Bible, but practically it does not. We do not permit a literal interpretation and a practical application of the contents of the Book to all of life. We have and still do insist on mental conformity, denominational divisions and individual-other-world salvation. We are willing that the Book shall be interpreted "spiritually" and applied "spiritually," but we are not willing it shall be interpreted and applied **economically and politically and socially.** We separate economics, politics, business and social usages from religion, a thing for which there is no biblical warrant. We voice this act in the persistent and universal demand that politics, business and social usages shall be kept out of the pulpit. We declare by acts, which speak louder than words, that the Law of God has nothing to do with politics and business. The Bible is ruled out of these spheres of activities and relations. So far as they are concerned, our political, commercial, legislative, judicial and social life and relations, the Bible may as well be lost from sight in a hundred fathoms of water. It never touches these spheres of activities and there is a determined effort it shall not. The church, the ignorant, cowardly, self-seeking church, and not the blatant atheist is responsible for this. Like the Jews and the Teuton, we have ruled the Bible out of court, lost its spirit and power, killed it, made it of no effect by our class-interest traditions.

The reason for losing the Bible is very plain and simple. **The Bible always has been and still is a thorn in the flesh of an arrogant, thieving, lying, corrupt plutocracy.** It has no use for it and when it cannot do worse it throws it into a chest in the temple and covers it with rubbish or lays it on the pulpit covered with embroidered mockery and prohibits a free and frank use of it. What use for the Bible had the monarchy of Israel, especially Ahab, when he murdered farmer Naboth and stole his homestead, and Manasseh, when he filled the streets of Jerusalem with innocent blood in his effort to carry out his devilish political and religious policy? None. What use had the tyrannical ecclesiasticism of Christ's day for God's Word? They hated it. What use had the popes and kings down the "Dark Ages" for the Law of God? They buried it beneath royal decrees, papal infallibility and ecclesiastical confessions. What use has cruel, cold-blooded, conscienceless capitalism for the Ten Commandments and the Sermon on the Mount? Not any more than a mosquito has for a book on astronomy. **A social system of class-rule and economic exploitation has always spurned the word of God and made it of no effect; and always will.**

The Law Found

But the Law of God will be found. It cannot lie buried forever. The **Truth** will out. God has always had friends among the sons of men in times of need. Through the labors of Hilkiah, Jesus, Luther, Wycliffe, Wesley and Marx the Book has been found, translated, interpreted and preached.

Hilkiah, the high priest, discovered the Book in the temple when they were repairing it, and brought it to the attention of the people through Shaphan and the good king.

Christ discovered it buried beneath the rubbish of human tradition and brought out of its pages things both old and new. He got it before the world through the instrumentality of a few humble Galilean fishermen.

After centuries of misuse and abuse, Luther found it, in the closing years of the 15th century, lost in the confines of a cloister, chained to the wall and in a dead language. He snatched it from its hiding, translated it into the tongue of the common people and preached it to the world from pulpit, street corner and fireside.

With the rise of capitalism it was again lost and it remained for a learned German-Jew, Karl Marx, to bring it to light and open its pages to the common intelligence of earth. His task was not liberation and translation—that had been done—but interpretation. Perhaps entirely unconscious to himself he was the agent in the hands of Providence to give us the true key of Biblical interpretation.

Marxian Socialism discovers the Book of God as nothing else does, and makes it a living, mighty thing in the hands of every intelligent and devout Christian. Perhaps without knowledge or purpose, Marx interpreted the social messages of Moses, Isaiah and Jesus in terms of a scientific political economy and showed the absolute necessity of socialism to the practice and triumph of Christianity. He sought the **Truth, scientific truth,** and found the Book of God.

The Revelation

Whenever the Book is discovered and read it is a revelation that startles, condemns, leads to penitence and reformation. When it is read comparatively; when we compare what it says with what we do, we see how far we are from God's way of doing things, the causes for social evils and the need of a genuine transformation. This was so in the days of Josiah; and it is so now.

If the supposition is true that the discovered code was the Deuteronomic Law, summarized in chapter 27, they found out that the Law prohibited several things they were guilty of. It starts out by saying, cursed be the man that maketh a graven or molten image, an abomination unto Jehovah, the work of the hands of the craftsman, and setteth it up in secret; that maketh light of father or mother; that removeth his neighbor's landmark—stealeth land; that maketh the blind to wander out of the way; that wresteth the justice due to the sojourner, fatherless and widow; that practices the "social evil"; that smiteth his neighbor in secret; that taketh a bribe to slay an innocent person; that does not confirm these laws to do them.

This is what the Law of God says and they discovered they had been and were practicing these very things. In their race for wealth and power and to secure a blind religious sanction for their practices they had instituted all sorts of costly, elaborate and corrupting idolatrous ceremonials. They had stolen land; ignored, abused, and murdered parents; pushed the blind and helpless out of the way; exploited and robbed the stranger, fatherless and widow; committed unnameable sexual evils; smote their brothers by secret plots; taken graft against innocent persons, and thrown the Laws to the winds. It is little wonder the king and the rest of them were disconcerted, condemned and penitent at the reading of the Law of God.

Read it today and compare it with our practices and the same revelation and result must follow. It says today precisely what it said yesterday, only more of it, and we, like our Hebrew brethren, do the very opposite. It says don't kill, steal, lie, graft, corrupt and deceive and we kill, steal, lie, graft, corrupt and deceive the public like the devil and all for economic reasons. It says love, show mercy, practice justice, walk humbly with God, keep the Sabbath, don't worry about tomorrow and lay up treasure upon earth and we do the very opposite and insolently tell God to mind His own business. It is little wonder the genuine Christian muck-raker and socialist hangs his head in shame before angels and men, execrates capitalism, burns with righteous indignation and demands a revolution when he reads and understands the Truth as it is in Jesus and Marx.

What we need today and need greatly is a general knowledge and application of the social content of the Bible. Give us the Bible socialistically interpreted and applied and we will change the present social order from the base up, inside of one year. Capitalism stands condemned in the light of Christian ethics and it could not maintain itself one day against the dynamic force of an applied Bible.

In the language of James R. Lowell and of Prof. Laveleye we say, "There is dynamite enough in the New Testament, if legitimately applied, to blow all our existing institutions to atoms." "If Christianity were taught and understood conformably to the spirit of its Founder, the existing social order could not last a day."

LESSON FOR AUGUST 6

Jeremiah Tried and Acquitted. Jeremiah 26.

Golden Text: Ps. 27:1, The Lord is my light and salvation; whom shall I fear?

This is a case where a man, a national and world benefactor, is put on trial for his life for no other reason than publicly declaring the truth of God, discharging his conscientious duty and representing good government against the ecclesiastical and civil exploiting parasites of his day. In ecclesiastical history this is called a church trial for heresy;